

4212 (8)
*Innocence in eminent Lustre, and Malevo-
lence confounded.*

A THANKSGIVING
S E R M O N,

Preached on February the 11th, 1781,

ON THE
HAPPY and HONOURABLE DELIVERANCE
O F

Lord GEORGE GORDON,
P R E S I D E N T

O F

The PROTESTANT ASSOCIATION.

By W. AUGUSTUS CLARKE.

Minister of the Gospel.

The S E C O N D E D I T I O N.

“False witnesses did rise up: they laid to my charge
“things that I knew not.” Psal. xxxv. ver. 11.

“They also that seek after my life, lay snares for
“me.” Psal. xxxviii. ver. 12.

’Tis plain the illustrious Youth is free
From all those ills, that spite or calumny
Conjoin’d wou’d blast him with.

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To the RIGHT HONOURABLE
Lord GEORGE GORDON,

P R E S I D E N T :

To the Worthy COMMITTEE,

AN RESPECTABLE

PROTESTANT ASSOCIATION,

THE FOLLOWING

S E R M O N

Is most respectfully inscribed,

By their

Most humble,

And most obedient servant,

W. A. CLARKE.

TO the R E A D E R.

My dear Protestant Brethren,

I SINCERELY congratulate you upon that most gracious interposition of Providence, in restoring the Right Honourable Lord GEORGE GORDON (who was confined and tried on a charge of High Treason) in answer to our ardent wishes and fervent supplications. Ablessing which, I trust, we shall ever bear on our hearts to our latest moments, with gratitude to our GOD. The following Sermon is the tribute of gratitude on the above occasion. 17 00 65

Real Protestants are called to the help of the LORD against the mighty, (*viz.*) against Satan and Anti-Christ, who are in league together, filled with restless fire and implacable wrath against the cause of CHRIST. Their malice and subtilty are in force to seek the ruin of the Protestant Interest. They have a malignant and venomous influence in all places where they come. O that we who profess Protestantism may ever be sedulous and active in the glorious cause of GOD and Truth. And let us pity those sleepy lukewarm shepherds and their flocks, "that came not forth to the help of the LORD," when horrid Popery was suffered to come in amongst us, &c.

A THANKSGIVING
S E R M O N, &c.

The 50th PSALM, and 15th Verse.

*“ Call upon me in the day of trouble, and
“ I will deliver thee, and thou shalt
“ glorify me.”*

THE invaluable book of Psalms may, with the greatest propriety, be considered as a compendium of experimental knowledge. In this glorious and blessed book, we have sweet specimens of true experience, which have, under the influence of the spirit of God, proved of a salutary nature to many of

his travelling Pilgrims from one generation to another. And even those who are truly the subjects of discriminating favour, and have experienced the life and power of vital godliness in their souls, cannot but admire and rejoice in finding that, as face answers face in a glass, so doth the experience of one child of GOD answer the experience of another.—Experience hath been one and the same thing in all ages; and though GOD hath made use of different means and instruments, in order to bring his chosen people to an acquaintance with themselves, and also to an acquaintance with his love, and grace, yet the substance, as already observed, of precious soul experience, hath been one and the same thing, in all the dear people of GOD, in every age; therefore the called of GOD in CHRIST JESUS, who have experienced the sweet manifestations of his love, and the aboundings of his grace, in supporting and animating their souls, while passing through this vale of tears, can rejoice,
from

from a satisfactory perception of interest, in scriptural authenticity.

This psalm, we are given to understand, was pen'd by *Asaph*, an holy man of GOD, a seer and prophet in *Israel*; one who composed psalms for the service of the house of GOD, under the sweet influence of the holy and blessed spirit. The design of this psalm evidently appears, if we consider the preceding part, viz. *to unite or cement the people of GOD together*. But, leaving the synopsis, or general view of the psalm, I shall endeavour to attend to the words we first read, which, according to my view, are very emphatical, and truly comprehensive.

In this portion we have a gracious invitation, "*Call upon me.*" The people interested in the invitation, and the two glorious promises, are described as a people who know a day or times of trouble. We also find that these promises, which are of a sovereign nature, have the pleasureable "*will*" of a covenant GOD prefixed to them. The
LORD

LORD says, "*I will deliver,*" and that his people shall glorify him. I shall therefore endeavour, through the assistance of the spirit of GOD, First, to consider the subjects that are interested in the *precious invitation*; they are such that do know, or shall know, what it is to be in trouble and distress. Secondly, shall consider the invaluable privilege of a Throne of Grace, to go unto in a day or times of trouble and adversity, whether of a soul, providential, or national nature. Thirdly, I shall then endeavour to consider the verity and the salutary nature of these soul transporting promises, the LORD saying that he will deliver, and his declaring that his people shall glorify him. Fourthly, shall consider the result, effects, and consequences, of spiritual and providential salvations and deliverances. "*Thou shalt glorify me.*" Under this head of doctrine, I shall endeavour to enumerate, by a climax, some providences of a mournful and of a joyful nature, which have taken place from one generation to another in the church of GOD; and
various

various renowned and illustrious characters, who, under divine influence, have distinguished themselves with pious zeal in the glorious cause of GOD and precious truth. I shall then attempt to draw a few inferences from what may be advanced, and close the subject. First, we are to consider the troubled ones, and their day or times of trouble. I apprehend here, that soul trouble is principally alluded to; yet that doth by no means exclude the troubles which GOD's people are born and predestinated to in a providential way. The offspring of *Adam*, while in a state of nature, do not know any thing of soul sickness or trouble. It's an observation, made by one under divine influence, *that the wicked know no changes*; not that we are to understand that they have no changes in a literal sense, for it is certain they pass through various vicissitudes in a providential way, the same as the redeemed children. But here lies the mystery—the wicked know no sanctified changes; but all the dispensations of Providence which the godly are brought

brought into, are of a sanctified nature, and consequently terminate in real good to their souls. Persuaded I am, that there is not a wave of trouble but what hath the label of love, mercy, and goodness, written upon it. Hence the recipient of grace, that views all providences and trials flowing in this line, will find sweet peace in his mind, in the midst of the boisterous winds of complicated tribulations. The soul that is wrought upon by the sovereign operations of the spirit and grace of GOD, feels that which flesh and blood can never reveal. Knowledge in literature or science may open and expand the mind, causing it to be more capacious respecting time things, but can never bring one sinner to feel the plague of his own heart, or absolute necessity of being born of GOD, and washed from his uncleanness in the fountain of a Saviour's blood, and justified through his immaculate righteousness. Now to know soul trouble, is the very first evidence of spiritual life; it is the first round on the gospel, or experimental ladder. *Job re-*
lates

lates how it is with the troubled soul : he considers the troubled soul to be a wounded soul, therefore, saith he, the soul of the wounded cryeth out. We also find the sublime *Isaiah* setting forth soul sicknesses :—*the whole head is sick, and the whole heart faint. From the sole of the foot, even unto the head, there is no soundness in it : but wounds and bruises, and putrifying sores.** The situation of the soul of the wounded, under a sense of its sins and iniquities, is compared to an awful great breach, like the sea ; therefore, saith *Jeremiah* in his lamentations, *Who can heal thee ?* We also find the great Apostle of the Gentiles, in setting forth the feelings of his soul, gives us to understand how it was with him while in a state of nature, when a strict Pharisee ; and how it was with him when the LORD JESUS CHRIST smote him to the heart, and brought him to a sense of his wretchedness and ruin. Says he, *I was alive without the law once ;*

* This portion of scripture was a just description of Israel in a political sense.

but

but when the commandment came, sin revived, and I died. And the commandment which was ordained to life, I found to be unto death. Hence we find, that he was slain in his own spirit, and found the sentence of death in his conscience, which constrained him to cry for mercy and salvation. But I must not continue long upon this point ; yet, Sirs, I am under the necessity to aver, that except every individual of us, in the presence of GOD, are brought to feel a day of trouble, (viz.) godly sorrow in our souls on account of sin, there is no possibility of our ever entering into the promised rest of eternal glory. Let me intreat you solemnly to consider what the word of GOD exhibits to our view : man's ruin, wretchedness, and inability, his darkness and blindness ; also SALVATION through the free flowings of the blood of the Lamb of GOD, who died on Calvary, to make reconciliation for iniquity, and to bring in an EVERLASTING RIGHTEOUSNESS ! Now you in the presence of GOD ; do you find that you are humbled under a sight and sense of your iniquities ?

iniquities ? Do you find that sin and you are at variance ? Is it a day of trouble ? Or have you experienced a day of soul trouble in time past ? If so, you are witnesses of the verity of this blessed portion. You can say you did call upon the LORD in a day of trouble. I would further observe, that the people of GOD are born to know days or times of trouble, not only when first awakened by the holy spirit, but all the days of their pilgrimage. Our adoreable Redeemer has given us to understand, that in the world we shall have tribulation; and *Paul* tells us, that it is through much tribulation we must enter into the kingdom of GOD. I might here enumerate the various troubles which the dear Saints of GOD undergo in this low-land state. Trouble on account of bodily and family afflictions: trouble arising from difficulties and trials in Providence, also from their most near connections and brethren: but the trial of their faith shall be found much more precious than of gold that perisheth; yea, they shall see that all the trying
B dispensations

dispensations of Providence are even now working, and shall work, under the hand and wisdom of God, to bring them nearer to the promised rest.

Under this head of Doctrine, we may consider some of those days of trouble, and trying providences which the church of God, and some of her eminent and illustrious sons, have experienced under different dispensations, and yet all, under the sovereign power of JEHOVAH, eventually has been for good. This truth, methinks, must be obvious to every individual, who impartially considers the narrative of the people of God in Egypt; and how God raised up, and sent his servant *Moses*, to be an instrument in his hand, of their deliverance. The eye of God is ever upon his children as his portion and jewels; therefore we find God telling *MOSES*, *I have surely seen the affliction of my people, which are in Egypt, and have heard their cry, by reason of their task-masters: for I know their sorrows, and am come down to deliver them out of the hand of the Egyptians.* If we take a survey of the life of *Moses*, how amiable

He does it appear! his pious zeal for the glorious cause of GOD and truth: his bowels of compassion to his brethren were so great, that he even despised the grandure of the Egyptian Court, *choosing rather to suffer affliction with the people of GOD, than to enjoy the pleasures of sin for a season.* Yet this man of GOD was not exempt from enemies, nor a day or times of trouble. Hence, as the children of *Israel* cryed unto GOD in their days of trouble, so did *Moses*, like a true watchman and servant of GOD, having with sympathy made his brethrens afflictions and troubles his own, and GOD wonderfully appeared for him and them by mighty SALVATIONS! bringing abundant good to his servant, and people, and glory to his great NAME. Again, if we consider the situation of the children of *Israel* in the reign of King *Abasuerus*, when wicked *Haman* was prime minister of state, and favourite at the court of *Shushan*, ungodly *Haman* had conspired the destruction of the people of GOD, had obtained letters manual, sealed with the King's ring, and the let-

ters were sent by posts into all the King's provinces, to destroy, to kill, and to cause to perish, all Jews, both young and old, little children, and women, in one day. When Mordecai* perceived all that was done, there was great mourning among the Jews, and fasting, and weeping, and wailing, and many lay in sackcloth and ashes. This was indeed a day of fore trouble, and in the day of trouble they called upon the LORD, and he attended to their cry, wrought out salvation for them, and turned their days of sorrow into days of gladness; and the city of *Shushan* rejoiced, and was glad. Let us now consider some of those days of trouble, which some illustrious characters have experienced. *Nebuchadnezer*, King of *Babylon*, made an image of gold, and set it up in the plain of *Dura*,

* Mordecai and his brethren, were represented as inimical to government by Haman and his faction. The noble President and Protestant Associators, have been represented in the same light by the Popish faction.

Mordecai and his brethren were loyal to King Ahasuerus; they were some of his best subjects; so is the noble President and Protestant Association.

and

and commanded all his subjects to fall down and worship the said image at the found of the cornet, flute, harp, sackbut, psaltery, and all kinds of musick, and if any refused to obey the royal command, the same hour they were to be cast into the midst of a burning fiery furnace. Now there were in the province of *Babylon* three illustrious youths, who loved the good old cause of *GOD* and *Truth*, and therefore would not fall down to worship the image of gold, on which account the furious monarch told them that they should be cast into the midst of a burning fiery furnace; and, saith he, Who is that God that shall deliver you out of my hands? Well might it be said that the righteous are bold as a lion; for it evidently appears in the case before us. What heroick fortitude! what language of faith! what magnanimity of soul! appeared in these pious youths when they addressed the furious *SIRE*! They were not intimidated on account of his wicked threats. We are not, said they, careful to answer thee in this matter: our God,

B 3

whom

whom we serve, is able to deliver us out of thy hand, O King. *But if not, be it known unto thee, O King, that we will not serve thy gods, nor worship thy golden image which thou hast set up.* I have sometimes thought, that probably these amiable and renowned servants of God might have their faith fixed on those sweet promises in *Isaiab*, ch..xliii. ver. 2. *When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee. When thou walkest through the fire, thou shalt not be burnt; neither shall the flame kindle upon thee.* How gloriously was this fulfilled, when the Son of God made a fourth in the midst of the fire, preserving them so, that the fire had no power over them, no, not even the smell of fire had passed on them. We likewise find that holy *Daniel*, a man greatly beloved, experienced a day of trouble, when the presidents and princes sought to find occasion against him concerning the kingdom; but they could find none occasion nor fault: forasmuch as he was faithful, neither was there any error or fault found

found in him. When those wicked ministers, through subtilty, had obtained their infernal wish, *Daniel* was cast into the den of lions, because he was found praying and making supplication before his GOD: but the eternal GOD, who has put underneath his people everlasting arms, appeared for his servant, and stopped the mouths of the lions, and wrought out a glorious and mighty salvation for him; which caused joy in the breast of *Darius* the King, and undoubtedly in the hearts of all that loved the GOD of *David*.

Here I might proceed, and dwell upon various other pious and eminent characters, mentioned in the scriptures of truth, who, in the house of their pilgrimage, knew days and times of sore trouble. But let us bring things nearer: our own history presents to our view a variety of solemn striking circumstances, truly of an affecting nature. The days and times of trouble that has been experienced in this land, have been great, when *Britannia's* children were under the iron sceptre of despotic princes, and

and fed with the accursed hemlock and nightshade of *Rome*, and made drunk with the wine of her fornication; when rapine, devastation, ruin, and bloodshed, were spread far and wide. The scene was truly tragic. Scenes of the most horrid nature were exhibited to the view of thousands in the British Isles. Have we not lately beheld, to the grief and wounding of our souls, Popery lifting up her face like *Agag*, who came out delicately, with *surely the bitterness of death is over*. Have we not seen chapels and schools erecting in various parts of this metropolis, and in other parts of the kingdom, in order to instill into the minds of youth principles of a diabolical nature—principles inimical to a protestant government. These things are not spurious, but facts; and facts, you know, are stubborn things. You must know that I was brought up, in the younger part of my life, amongst the Papists, and was for a long time under the care of a *Romish* priest, and became a furious and zealous advocate for the baneful tenets of that apostate church.

I was

I was then alive in superstition and idolatry, full freighted with the pernicious wares of *Rome*, and inwardly attached to all the traditions of the Romish fathers, implicitly giving credence to all their unscriptural and irrational trumpery; and ridiculous absurdities. Yea, such was my false delusive zeal for the doctrines of *Rome*, that I could have died in the defence and support of those pestilential and destructive principles. I did then really think that all were in a state of damnation, that were without the pale of that church; and that all were in a state of salvation that were within, however abandoned in their morals. I found an hatred to all other denominations, and a regard only for those of my own persuasion. I can well remember the great pains that were taken with me, in order to bring me to a competent knowledge of the doctrines, traditions, and ceremonies of that church, and to instil into my mind the greatest indignation and abhorrence to all the reformed churches; the Reformers being spoken of as a set of the most infamous

mous and atrocious villains; while the infallibility of the *Tarantula*,* and the unholy conclave, were exalted above the skies. Therefore having seen and known so much of the principles and spirit of Popery, I think it an incumbent duty to cry to GOD, that if it pleases him, I may be helped, at all times, with a gospel zeal, to try to stem the *Tyberian*† streams, which apparently threaten an awful inundation to the *British empire*.‡ Popery is invariably the same: the various methods made use of to poison the minds of youth, are of a very affecting nature to the minds of thousands, and tens of thousands, of real Protestants; such that have a zeal for the cause of GOD and truth, and feel the *British* constitution, and the illustrious *House of Hanover*, lie near their

* Who sucks the blood, and poisons the souls of mankind.

† The great river of Rome.

‡ O! how, or where, shall I begin to tell.

The goodness of my GOD Emanuel!

Which followed wretched me in nature's night,

When I in popish darkness took delight.

hearts.

hearts. Now when these things were considered by thinking Protestants, it became a day or time of sore trouble to them, and put them upon presenting an humble, dutiful, and loyal Petition to the House of Commons for redress of grievances: but, lo! it was disregarded; and is now laid among the dead;* on which account we mourn and are sad. But that which encreased our sorrows and swelling grief, was our illustrious and noble President's being apprehended, and put in prison, and there confined for many months, upon a charge which his soul abhorred and detested. This, to me, to you, and to tens of thousands, became a time of sore trouble and mourning, not only in this metropolis, and its environs, but in various parts of the united kingdoms, which had been in mournful lamentation on the account of the sufferings of

* Drunk with the wormwood of that monstrous beast,
And lull'd to sleep with her curst opium's draught:
But now through grace divine my CHRIST I see,
His love I feel, and know he died for me.

their

their President. But, O ! Sirs, our grief still encreased like a swelling or rising flood, as the time drew near when our eminent friend was to be brought upon his trial, To be tried, for what ! Why for crimes laid to his charge, which he was as innocent of as the child that hangs upon its mothers breast ; and this evidently appeared in the breast of the Court ; I say, *this evidently appeared in the breast of the Court.* The fifth and sixth of February, one thousand seven hundred and eighty-one, methinks will never be forgotten by loving, zealous, and warm hearted Protestants, who have the good of *Zion* at heart, and who were possessed with real sympathy, sorrow, and love, for the noble prisoner. As the trial went on (as we have been singing) our fears ran high ; and on the morning of the sixth I believe there never was such swelling grief and real love mingled together, under that spacious roof,* before : flowing briny tears bedewed the cheeks of

* Westminster Hall.

multitudes

multitudes of real Protestants : the struggle of grief, zeal, and love, was beyond expression ; love to their amiable President, and sorrow on the account of his cruel sufferings. It was indeed one of the days of *Jacobs* trouble, for the souls of thousands trembled for the ark of GOD, that is, for the good old PROTESTANT CAUSE. Language would fail in attempting to describe the solemnity of that morning : strong ejaculations were winged up to Heaven, under sovereign influence, for *Zion's* cause, and the noble Prisoner ; and GOD heard and answered their united sighs, groans, and cries, and wrought out salvation, confounded the enemies of *Israel*, filled *Zion* with joy, and added LUSTRE to our HONOURABLE PRESIDENT. When it was declared in Court, NOT GUILTY, how great was the transition ! from pungent grief and sore distress, to grateful joy and loud acclamations of praise to the eternal KING OF ZION ! Those Protestants who have zealously stood forth in opposition to idolatry, superstition, and all anti-christian sentiments,

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will

will have infinite reason to bless God for the happy deliverance of their noble friend, who so piously stood forth to stop the rapid infectious streams of loathsome Popery. We shall now consider the invaluable privilege of a Throne of Grace to go unto. A Throne of Grace to go unto in a day of trouble, and in times of distress, is one of the greatest privileges which the people of God are indulged with. Prayer is a duty incumbent on all the people of God. Prayer is the vital air in which the redeemed and called of JESUS live. Praying breath shall never be spent in vain. It was the sweet element in which holy *David* often lived; for, says he, (speaking to his God) *Thou heardest the voice of my supplication, when I cried unto thee.* He further says, *In the day when I cried thou answeredst me, and strengthenedst my soul with strength.* When the LORD is about to bestow any invaluable blessing upon his people, he is pleased to put them on the sweet and precious work of prayer. When *Hezekiah* the King, and his subjects, were brought
into

into a day of trouble, by reason of the *Assyrian* Monarch sending the wicked *Rabshakeh* to invade the city, and messengers with an iniquitous letter, filled with blasphemy and terrifying menaces against the King and his subjects, which the pious Prince took, and spread before his GOD and FATHER at a Throne of Grace. Indeed there was very little probability, speaking after the manner of men, of *Israel's* overcoming the formidable army that surrounded the walls of *Jerusalem*, under the command of the *Assyrian* General. But *Hezekiah*, that man of GOD, betook himself unto solemn prayer, according to the direction in our text, namely, *Call upon me in the day of trouble*. The LORD answered his prayer, turned back his enemies, and *Israel* was delivered. Joy and gladness took place in the breast of the pious sovereign, nobles, and inhabitants of the land. We have also a very circumstantial account, respecting the nature and power of prayer; and how the people of GOD succeeded in that blessed work, respecting *Peter*, who was cast into a bath-

some prison, for preaching the unsearchable riches of the Gospel of the LORD JESUS CHRIST. While *Peter* was in prison, *prayer was made, without ceasing of the church, unto GOD for him.* Their supplications ascended up unto GOD as sweet smelling incense, and the LORD hearkened to their cry, and sent his Angel, by night, to open the prison doors, and bring forth the suffering saint, as an answer to their united prayers and supplications. And thus he glorified his holy name, and magnified his power amidst his people, confirming them in the truth, and comforting their souls in the ways of *Zion*. The nature of prayer is farther set forth in the general Epistle of *James*. There we are informed, *that the effectual fervent prayer of a righteous man availeth much.* We are also told, *that Elias prayed that it might not rain, and it rained not on the earth for the space of three years and six months.* The bottles of Heaven were stayed in answer to his prayer. And he prayed again, and the Heavens gave rain in answer to his petition. We are also told by our precious

ous Redeemer, for our comfort and encouragement, that *if two of you shall agree on earth, as touching any thing that they shall ask, it shall be done for them of my father who is in Heaven; for where two or three are gathered together in my name, there am I in the midst of them, to hear, to answer, and to bless.** Now that which gave me the greatest hopes, respecting the deliverance of the noble President of the Protestant Association, was that sweet freedom, which numbers of the people of God found at a Throne of Grace on his behalf. Such a wonderful outpouring of the spirit of prayer among the friends in this church,† put me in mind of the puritan days, (according to what is said concerning those times) to see the dear people of God come with such freedom, with such boldness, and to be so importunate at a Throne of Grace, with one consent to lift up their

* Our ardent wishes, when we pray,
The LORD will grant in his own way:
And if he gives a praying heart
The blessings ask'd, he will impart.

† Red-Cross Street, No. 16.

hearts and voices to the great and eternal JEHOVAH, in the solemn work of prayer. I viewed this as a precious token for good, that the LORD would crown the supplications of his children. It gave me unutterable pleasure to find, that the noble President was laid upon the minds of thousands of precious praying souls. I therefore congratulate you, as brethren and friends interested in the great deliverance and salvation which God hath wrought for that honourable person, and, in short, for all his protestant children in this kingdom. The LORD enables his children to cry, to plead, and wrestle in mighty prayer; and he will have all the glory in crowning the supplications of his people. God therefore, who hath heard prayer in former days of trouble, hath proved to us that he still regardeth the prayer of his suppliants, and it is a matter of the greatest encouragement for us to go continually to a Throne of Grace. Therefore I hope every one that fears God, and professes the Protestant religion, from real principle will go and petition
the

the *King of Heaven* that he will overthrow Popery, and tear it up by the very roots by his almighty power. Here we may come with the greatest freedom, for the LORD hath intreated and invited poor sinners to come unto him ; he listens to their supplications, and he waits to be gracious. Pure Protestantism is of GOD, because all the principles of the Gospel of JESUS are wrapt up in that word. Protesting against anti-christian sentiments, and against all the abominable principles, superstitions, and loathsome trash of the mother of harlots, is praiseworthy in all that experience the power of the precious Gospel, and grace of our LORD JESUS CHRIST. *GOD will appear and deliver his people.* And why will he deliver them ? I answer, GOD will deliver his people, because he hath set his love upon them, and made them honourable and precious in his sight. Now in the deliverance of his chosen, are displayed his great love, wisdom, power, mercy, righteousness, and truth, which perfectly harmonise in the salvation of the redeemed children. Further,
a poor

a poor trembling sinner, who is brought to feel himself vile and base, ill, and hell-deserving, and is conscious that the vial's of God's wrath might justly be poured out upon him without intermission, to the boundless ages of eternity, as the just demerit of his iniquity, is crying out, in the trouble and anguish of his soul, *Lord save, or I perish.* Now when the LORD is pleased to make bare his arm, and to take the poor soul by the hand of love, and leads him to calvary to see the wounds of JESUS, and faith, by his power and spirit, *deliver him from going down to the pit, for I have found a ransom.* Then can the poor sinner sing with melody in his heart, *Salvation is of the Lord.* The soul now begins to feel the melting power of a Saviour's love, and the sweet communications of Grace: he now feels the bloody issue of sin is stanch'd by the application of precious blood, and can glory in these sweet words, namely, son, daughter, *thy sins, which are many, are forgiven thee.* Then doth the soul see and experience the blessedness of coming

ing to a Throne of Grace, and of calling upon the LORD in a day of trouble. Again, the LORD's dear people, in a providential way, experience many precious salvations, for the LORD's declaration is, *I will deliver*. He delivereth them because they are virtually, vitally, and eternally united to him in a well ordered Covenant of Grace, life and salvation. He delivers them because they are the purchase of precious blood, and the recipients of Grace; therefore they *shall be saved in the LORD with an everlasting salvation, and shall never be confounded*, and at last receive a crown of righteousness that fadeth not away, and take possession of those glorious mansions prepared for them *before the foundation of the world*. Again, respecting providential deliverances, I shall not be prolix, but attend to brevity. In the great salvation that hath lately taken place, I really view myself as an individual interested in it, and see my deliverance in that of my noble friend. I do think that thousands of Protestants consider it in the same point of view, and have a real feeling

ing in that momentous affair. I therefore, from a principle of gratitude to God for his gracious appearance, shall, as long as continued in life, annually and solemnly keep the sixth of February in commemoration of his *wonderful salvation* in delivering LORD GEORGE GORDON out of the hands of *his persecutors*, and shall lay an injunction on my children to keep the same. O that we now present, and our children, and their childrens children, might remember, with pleasure, the name of GORDON !—By this great deliverance lustre and honour are reflected upon the noble Lord, upon the worthy Committee, and the respectable Association. I consider the Protestant Association in an honourable point of view, because they associated in the fear of God, with love to his righteous cause, and affection and loyalty to their King and his royal house. Just before the perjured *James* abdicated the throne, the Protestants did associate both in *England* and in *Scotland*, and, to their immortal honour be it spoken, with affection they brought in that *illustrious*

trious Protestant Prince, who eventually made way, by a wise Providence, for the *royal House of Hanover*, whose ancestors had been valiant in the Protestant cause, which brings me to the last clause of my text, *And thou shalt glorify me*. We are not to suppose that it is in the power of any of God's people to give any additional glory to him : such an idea is gross ; but to glorify God is to glorify his love that hath so wonderfully and gloriously appeared. To glorify God, is to glorify the aboundings of the riches of his grace, which hath been so operative in, and upon, the hearts of his people. To glorify God, is to glorify his mercy, goodness, and power. Also, to glorify the LORD, is to honour him in our lives and conversations. And indeed it is the nature and genius of gospel principles, to inspire those that possess them with ardour, and a pure desire to glorify God, in revering the worship of his house, and every salutary command, conscientiously regarding every divine institution, and practically adorning his gospel by a uniform and humble obedience

ence. To glorify God is to glorify his wisdom, which so wonderfully appears for his children in soul trouble and providential trials. All providences call for our solemn consideration; and God's wisdom appears very conspicuous in the case of our noble friend through the whole trial. The wisdom given to his *Council*, the uprightness of the *Witnesses*, the steadfastness of the *Committee*, and the calmness, serenity, and fortitude of his *Lordship*, prove to a demonstration, that the wisdom and power of God was in the whole affair, to the lasting honour of his Lordship, and the unfading joy of his friends. Let us now improve the precious subject :

In the first place, observe, that it is our priviledge and duty, in all times of trouble, to go to a Throne of Grace. Trouble, Sirs, you certainly will have ; never expect to be exempt from trials while you are in this time state. Trouble is the path way to Heaven.

In your solemn approaches to God,
O that this may be one of your petitions,
viz. that God would be pleased to prosper
per

per the Protestant cause and interest; and that it would please him to animate the souls of his people with holy and evangelical sentiments; causing a genuine flame of vital godliness to be experienced in their souls, so that they may be witnesses of the verity of the Gospel of Truth, through the realizing power of the *Holy Ghost*. Pray that Anti-christ may be pulled down, and that a cry may be heard, *No man buyeth her Merchandise any more*, Rev. ch. xviii. ver. 11. There is one thing which I cannot help mentioning, viz. the many supine, dastardly, and half-hearted Protestants, who are, like *Ephraim* of old, a cake not turned, neither dough nor bread: they have pretended to be more wise and prudent than petitioning Protestants: they have charged them with imprudent zeal, with want of understanding, and that their petitioning was improperly timed; and it's wrong, say they, to disturb the peace of the people. Besides, say they, Popery is to have a spread; prophecy must be fulfilled. An awful

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way

way of reasoning indeed ! Pray is it not the will of God that his children should come to ultimate glory ? Is that therefore any reason that I or you should turn our backs on a Throne of Grace, and forsake the ordinances of God's house ? Means are to be made use of. Our God works by means. LORD open the eyes of *sleepy Protestants*, who have lost sight of the *glorious Revolution*,* and so shamefully parted with the sting of *Deborah*,† viz. zeal for the Protestant cause. O may the LORD preserve us from a Laodcean spirit, and make us importunate at the Throne of Grace for ourselves, our families, the *Protestant Interest*, and our *noble Friend*, whom the LORD hath delivered out of *the paw of the lion and the bear*. May the LORD fire his heart with his precious love, and give him to experience the virtue and

* A man that is an enemy to Revolution principles, can not be a real Protestant, neither a good subject to a Protestant Prince.

† The word Deborah signifies not only sweetness, but also a sting.

efficacy

efficacy of a Saviour's blood. May he be kept by the mighty power of God through Faith, looking unto, and living upon a precious CHRIST, receiving out of his fulness wisdom, grace, and strength : and may he be made instrumental of much good to Zion's righteous cause. Let us not be intimidated or dismayed, because our grievances are not redressed. God still listens to Zion's groans, and, though he may seem to delay, yet let us consider that his delays are no denials. God often with-holds his intended good from his saints, in order to make them more fervent at his Throne. Jesus loves to hear his people come with their petitions : he has invited his bride to come, *Let me hear thy voice, let me see thy countenance.* There is sweet melody in the voice of the praying soul, and pleasantry in the countenance of the coming sinner ; for, saith the heavenly lover, *sweet is thy voice, and thy countenance is comely.*

Therefore let us come boldly to a Throne of Grace, that we may find

grace, and obtain help in every time of need ; and let us keep the many mercies in view which we have received from the munificent hand of our covenant God and Father.

I shall leave what hath been said, hoping the Eternal GOD, by the power of his holy spirit, will make the few remarks profitable to our souls, for the dear and precious Redeemer's sake.

Amen.



HYMNS

H Y M N S,

*Composed on the happy and honourable
Deliverance of Lord GEORGE GOR-
DON, President of the Protestant
Association.*

H Y M N I.

I.

ETERNAL GOD, we thee adore,
And praise thy wisdom and thy pow'r,
Made known to thine imploring saints,
In banishing their sad complaints.

II.

Our swelling grief and fore distress,
To thee, our GOD, we did express,

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With

With rising sighs and flowing tears,
Expressive of our love and fears.

III.

Our noble brother and our friend,
Who in thy righteous cause did stand,
With flaming love and pious zeal,
To stanch the plague of Rome and Hell.

IV.

On him, dear *Lord*, thy blessing send,
And make him faithful to the end;
Inflam'd with love to truth and GOD,
And wash'd in the Redeemer's blood.

V.

O fill his soul with grateful praise;
Support and bless him all his days;
And instrumental may he be,
In rooting out all Popery.

VI.

O guard him with thy two-edg'd sword,
And make him mighty in thy word;
In

In gospel armour may he stand,
And move, and act, at thy command.

VII.

Under the gales of heavenly love,
May our illustrious brother move,
Full freighted with all gospel store,
And joyful reach the heavenly shore.

VIII.

Dear JESUS let thy pow'r come down,
And this our solemn meeting crown;
On us in glorious mercy shine,
And fill our souls with *love divine*.

H Y M N II..

I.

COME friends of JESUS, let us join
In songs of love and praise,
Since GOD in mercy did incline
To change our mourning days.

Our

II.

Our sorrows and our fears run high;
 For one who *Zion* lov'd;
 But JESUS help'd his saints to cry,
 In them his spirit mov'd.

III.

O may we prize a Throne of Grace,
 Since we had freedom there;
 And view'd the smiles of Jesu's face
 In sweet returns of prayer.

IV.

Our noble and our suffering friend,
 Dear LORD thou hast restor'd;
 Our praises shall to thee ascend;
Salvation to the LORD!

V.

O fill our friend with holy fire,
 With precious love divine:
 O JESUS grant us our desire,
 And praises shall be thine.

O keep

VI.

O keep him with abounding grace,
In Wisdom's holy ways ;
Shew him, dear LORD, thy smiling face,
And bless him all his days.

H Y M N III.

I.

IT was thy spirit that inspir'd
Thy children's hearts to pray,
And granted what their souls desir'd
On that important day.

II.

Thy servant LORD thou did'st support,
Who suffer'd in thy cause :
His Innocence appear'd in Court,
When try'd by human laws.

Our

III.

Our hearts we lift to thee O LORD,
 And praises give to thee ;
 Perform'd thou hast thy faithful word,
 And set thy Pris'ner free.

By the AUTHOR.

*A Bed of Sweet Flowers, or, Jewels for
 Hephzi-bah.*

17 00 65

*Memoirs of the Life of the Rev. Mr.
 Thomas Hog, at Kiltarn, in Ross, who
 suffered much in the Protestant cause.*

A Confession of Faith.

The Lilly gathered by the Hand of Love.

Shortly will be published,

Second Part of Jewels for Hephzi-bah.

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